

The Converted Catholic

A MONTHLY MAGAZINE

For the instruction of Protestants regarding Romanism and for the enlightenment and conversion of Roman Catholics to the Evangelical Faith.

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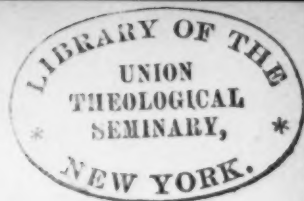
WE TWO

I cannot do it alone,
The waves run fast and high,
And the fogs close chill around,
And the light goes out in the sky,
But I know that we two
Shall win in the end—
Jesus and I.

I cannot row it myself,
My boat on the raging sea;
But beside me sits another
Who pulls or steers with me,
And I know that we two
Shall come safe into port—
His child and He.

Coward and wayward and weak,
I change with the changing sky;
To-day so eager and brave,
To-morrow not caring to try;
But He never gives in,
So we two shall win—
Jesus and I.

Strong and tender and true,
Crucified once for me!
Never will He change, I know,
Whatever I may be!
But all He says, I must do,
Ever from sin to keep free;
We shall finish our course
And reach home at last—
His child and He.



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"When thou art converted, strengthen thy brethren."—Luke 22: 32.

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EDITORIAL NOTES

"God is a Spirit, and they that worship Him must worship Him in spirit and in truth."—John 4: 24.

The Church teaches that all the alleged relics of the passion of our Lord, such as the cross, the crown of thorns, the nails, the seamless coat, etc., etc., must be accorded the supreme worship of Latria, while to the relics of the saints the worship of Dulia must be given. A Church which teaches that idolatry is the most hideous of sins ought to be very careful that her decisions on this subject do not lead her people to commit it, and yet the Roman Church is negligent in this respect to such an extreme that we do not hesitate to deny the existence of any record which could justify the veneration of the objects worshiped by her authorization as pertaining to our Saviour. A catalogue of the relics of our Lord which receive the worship of Latria all over the world would be both amazing and interesting. We should find the number of the relics and the places where they are exhibited to be almost incredible, but as it is impossible, in our limited space, to publish the entire catalogue, let us examine those of which we have personal knowledge, while the reader must bear in mind that they are but a few examples from among thousands we might mention.

First, let us take the holy cross. It is said that Helena, the mother of Constantine, took great pains and spent considerable sums of money in her search for the cross of the Saviour. Heaven rewarded her zeal by permitting her at last to find the coveted treasure. She found three crosses, and the inscription, "Jesus of Nazareth, King of the Jews," but there was nothing to indicate to which cross the inscription belonged. She therefore resolved upon a test. She searched for and found a dying man in Jeru-

salem, and held over him one of the crosses, then another, without any result, but as soon as the third was used, the dying man was restored to life and health. Such a miracle left no doubt concerning the genuineness of the true cross. But now comes the difficulty. Although Latin historians contradict it, the Greek Church claims that the true cross is still at Jerusalem. An old tradition says that Helena took a piece of it and sent it to her son, the emperor, who set it upon a column of porphyry, while the other portion of it was enclosed by her in a silver case and entrusted to the keeping of the bishop of Jerusalem. This at least makes its authenticity very doubtful and does not insure the faithful against exposure to the sin of idolatry. Besides, if we could gather together the pieces of the holy cross receiving public worship throughout the world, we could easily make out of them a cross of the dimensions of Jacob's ladder. There is scarcely a church which does not claim to possess a piece of the sacred lignum, besides thousands of the fortunate faithful who have obtained a piece for themselves. I was one of these, and not only did I possess a fragment myself, but was the means of obtaining others for my friends. In Rome they show the Lignum Crucis, which is a crucifix of considerable size, said to be made entirely from the wood of the true cross. Every year, on Holy Friday, the pope, cardinals, foreign embassies, the nobility and the faithful adore it with genuflexions and kiss it.

Among the places in which a considerable portion of it is to be found are: the Holy Chapel of Paris (besides lesser portions in the Capuchin Convent, Notre Dame and other parishes of Paris), Valencia, Barcelona, Montserrat, Atocha, Salvatierra and Toledo, in Spain. The inscription placed upon the cross is shown in the Church of the Holy Cross at Rome, and another, both unbroken, at Toulouse, France.

Concerning the nails, tradition tells us that Helena caused one to be set in the helmet of her son Constantine, and two others in the bridle of his horse. (Theodorite Hist. tripartit., lib. II.) St. Ambrose, however, affirms that one of the nails was set in the crown of Constantine, one was converted into a bridle-bit for his horse, and the third was kept by Helena. Now Milan has the nail which was in Constantine's bridle; this claim is challenged

by the town of Carpentras, which shows the *real* nail of Constantine's bridle; in the Church of St. Helena, at Rome, there is a third nail; the Church of the Holy Cross, of the same city, has another; there is one at Sienna and one at Venice. Germany possesses two—one at Treves and another at Cologne. The Holy Chapel, at Paris, has one and the Church of the Carmelites, of the same city, has another, while the Church of St. Denis claims a third one; a fourth is at Bruges, a fifth at the abbey of Tenaille, a sixth at Draguignan, and thirteen more scattered about in different places in France. There are three in Spain—two at Valencia and one at Salvatierra.

There exist at least four spears with which our Lord's side was pierced—one at Rome, one at the Holy Chapel in Paris, one at the abbey of Tenaille and one at Selve.

The crown of thorns is one of the most marvelous of the relics. Thorns from the crown are everywhere. Some miraculously grow long in one month and diminish in size the next month, as happens with the thorns treasured by the Capuchin nuns of Cordova. The sacred thorns I know of in Spain alone are as follows: Thirteen in the convent already mentioned at Cordova, three at the cathedral of the same city, seven in Murcia, a great portion of the crown at the cathedral of Valencia, another portion at the sanctuary of Nuestra Señora de las Mercedes (Our Lady of Mercies) in Murviedro, three thorns at Barcelona, seven at Beniganim given to the Beata Inez by the cardinal of Valencia, twenty-six at Salvatierra, two at Santiago de Compostella. In France there are: A well-preserved third of the crown at the Holy Chapel at Paris, three thorns at the Church of the Holy Cross, and a number of them at St. Eustache, four at Besanzon, three at Port Royal, thirteen in Toulouse, two in Macon, twenty-four at Charroux in Poitiers, three at Cleri, two at St. Fleur, twelve at St. Maxim in Provence; and in the abbey of La Selle, at St. Martin of Noyon, they exhibit a crown of full size which, it is said, was made from a portion of the true crown.

I am sure that we have not enumerated one-tenth of the thorns and portions of the crown that exist in Spain and France. At Sienna there are nine thorns, and at Vicenza three. How many more exist in Italy I will leave to the reader's imagination, while

we know that the Vatican can supply thorns for many generations to come at two liras and a half each.

Both Germany and France claim to possess the true seamless garment of Jesus for which the soldiers at the cross cast lots; one is at Argenteuil, near Paris, and the other at Treves. Both places have the bulls of popes declaring each of the two to be the genuine garment, and both have the special office with duplex major and octave in the breviary.

Now we come to the handkerchief of Veronica. At St. Peter's, in Rome, this relic is exhibited, also in Alicante, Carcasone, Nice, Aix-la-Chapelle, Treves, Besanzon, and fragments of it in many other places. According to the well-known poetic legend, when Veronica, one of the weeping women that met Jesus on the way to Calvary, saw his face wet with bloody sweat, moved with compassion, she took off the handkerchief she wore upon her head and with it wiped the face of Jesus, when, lo! the sacred image appeared impressed upon the handkerchief. In my boyhood I learned from the chaplain entrusted with the keeping of this relic at Alicante that Veronica wiped the face of the Saviour with the handkerchief fourfold; when she noticed the likeness of Jesus a great wind bore away the handkerchief from her, because she was not yet baptized, and divided it into four equal parts, one of which fell at Alicante, in Spain. But there must have been more folds in Veronica's handkerchief, because there exist at least seven entire ones of considerable size and fragments enough to make many more.

The sudarium, or sheet in which Christ's body was wrapped, is another of the disputed relics. Many places in different countries are the goal of numerous pilgrimages to the Holy Sudarium of our Lord. There are several sheets and napkins exhibited as the ones with which our Lord was interred. The Sudarium is a large sheet with a more or less vague likeness of a full length human body upon it, which is said to be the impression of our Lord's body. The most famous of all is the one at Turin, to which solemn worship is rendered and many miracles are ascribed. Lack of space prevents us from telling in detail the history of this relic brought from Palestine by Geoffroi de Charny and donated by him to the Collegiate of Liré, stating under oath that the holy

sheet was rescued by him from the infidels, and that it delivered him in a miraculous manner from a prison dungeon. The story of this relic is full of interest, but nevertheless Henri de Poitiers, bishop of Troyes, finding no proof of the authenticity of this relic, forbade the canons of the church of Liré to exhibit it as an object of worship. The canons obtained permission from the papal legate and exposed the relic after having secluded it for twenty-four years. Peter de Arcy, who succeeded in the see of Troyes, threatened the canons with excommunication. They then obtained from the king, Charles VI, the authorization to exhibit it for public worship, but after hearing the bishop he revoked the permission by an edict of the 21st of August, 1389. But they appealed to Pope Clement VII, who was residing in Avignon, and he granted permission to exhibit the Holy Sudarium to be worshiped by the faithful as the genuine one in which the body of our Lord was wrapped in the sepulchre. This papal decision and the fact that Francis I, king of France, made a pilgrimage, in 1432, on foot from Lyons to Chambrey, to which place the relic had been transferred from Liré, besides the wonderful miracles ascribed to it, among which there are several recorded of raising the dead, made it apparent that this was the real thing, in spite of the fact that there are at least six other churches which claim the honor of enclosing the true sudarium, showing bulls of popes and recounting miracles as great. How this relic came to Turin, is this: St. Charles Borromeo announced his intention of going on foot to worship the Sudarium, in 1578. The Duke of Savoy, wishing to spare the saint such a journey, commanded the relic to be brought to Turin and there it has remained.

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PRESIDENT WILSON AND THANKSGIVING DAY

If President Wilson would not worship on Thanksgiving Day with Catholic priests if they burned the Protestant Bible in the public streets, can he be true to his oath to defend our Constitution—defend the religious liberty it pledges—by worshipping on that day with priests who damn to endless fires beyond the grave citizens who interpret the Bible with the freedom of honest judgment sanctioned by the Constitution—interpret it as the President himself does?

If President Wilson would not celebrate Thanksgiving with Catholic priests if they burned our schoolhouses how can his patriotism permit him to celebrate the day with priests whose laws and doctrines burn parents forever in wrathful fires for sending children to school in these houses?

If President Wilson would not worship with Cardinal Gibbons if he burned the homes of Catholics and ex-Catholics—no person once a Catholic can free himself from the obligations and penalties of the Church—who were married by Protestant clergymen or civil officials, how can the President's obligation to defend and enforce the laws of Congress permit him to worship with the Cardinal on Thanksgiving Day when the Cardinal denounces and libels such conjugal unions as unlawful and flings the bodies of the guilty at death into the pope's burning abyss?

Look a moment at Gibbons' challenge and defiance of the laws of his country. Congress has enacted that marriage may be celebrated in the District of Columbia—which is a part of Gibbons' diocese—by ministers, by a justice of the peace and by any judge of a court of record. What does Gibbons say about this act in his catechism—the catechism of the Baltimore Council, over which he presided and which catechism bears his official approval—what does he say? He denies the right of Congress—"the State"—to make laws "concerning the sacrament"—the bond—"of marriage" and avers that "a Christian man or woman cannot be united in lawful marriage in any other way than" by "the blessing" of a "priest"; and that the pope's roaring hell awaits the violators of the Church laws. (Balt. Cat.,

Lesson 29, Quest. 1; Lesson 26, Quests. 2, 6; Lesson 36, Quest. 8; Lesson 37, Quest. 12.)

If President Wilson would not worship with Cardinal Gibbons at a national festival if he practised the crime of burning the halls and lodges of our benevolent organizations, how can the President be true to the rights of Americans and worship with the Cardinal when he threatens citizens with the fires of hell who fellowship with these organizations in these halls and lodges? Isn't it as awful a crime to burn good people as to burn their buildings? "No one can be a member of it [a society forbidden by the pope] and at the same time be admitted to the sacraments of the Catholic Church"—these are Gibbons' deliberate words—words that hurl every Catholic citizen into everlasting flames who defies and mocks these words; and all this outrage and shocking savagery are in the face of the sacred liberty of every decent American to choose his companions and have the protection of good citizens in so doing, as well as the protection of our Constitution, which declares it was made to "secure the blessings of liberty."

To worship with Cardinal Gibbons—he is the ruling high priest at the Church exercises he attends in Washington, his archdiocese—is to worship with a papal primate who has taken two oaths of allegiance—not to our country, but to the papal throne; the first, as bishop, binds him to use "all" his "strength" in observing and in causing others to observe the decrees, ordinances and mandates of the pope; the second, as cardinal, binds him—if his oath was the same formula taken by Cardinals Farley and O'Connell—"to combat with every effort heretics, schismatics and rebellious utterances against out lord the pope." When Gibbons has used all his strength in enforcing the laws of the pope, which laws disfranchise our entire Catholic population in the chief matters of marriage, education, literature, justice, Church property and moneys, morals and religion; when he has used all his strength in wresting jurisdiction over "faith and morals"—"divine things" is his deceptive, foxy phrase—from our Catholic fellow-citizens; when he has combatted with every effort the hosts of heretics and schismatics—boycotted, ostracized and disciplined the living and damned the dying unre-

pentant—when Gibbons has done all this service for a foreign monarchical throne, hasn't he done the work of an alien adversary rather than that of a decent American?

It is not presumed that the pope bound Gibbons with an oath less intolerant than the one sworn by Farley and O'Connell. This ruthless vow is aimed at the most sacred rights secured by our Constitution. "To combat" means to fight, to oppose by force—force, not alone moral suasion. Jesus commissioned His disciples to "go teach"—not to combat but to pass onward if not given a hearing. To combat with every effort means to fetter and chloroform the mind and silence tongues; it means to deprive citizens of liberty and property and employment, and defame their reputation "without due process of law"—a punitive, penal deed under the Constitution our President is bound to enforce. To combat with every effort means to boycott publishers and editors and merchants, as the hierarchy has been doing for many, many years; it means to enforce the pope's religious test for public office and dictate the ballots of voters; it means to mob public speakers and prevent assembly; it means the censorship of our libraries by sacerdotal bigots who have put "aside all human affections"—I am quoting the pope's orders—"and put away all attachment to their particular country"; it means to penalize our marriage vows and bastardize innocent children; it means to disrupt homes and embitter neighbors and kindred; it means to dig the deep ditches and erect the barbed wire fences of segregation on Catholic lines. Such are the deeds of Vaticanism demanded by or permitted by this oath—this oath which the high priest took with whom our President worshiped on our national feast-day—if the high priest swore as the other American cardinals did.

And what about the pope's hell—for I am not referring here to the hell where people believe those guilty of breaking the laws of the Bible are punished? The pope's hell is where he tortures forever and forever those who break his artificial and benighted decrees against civilization and human progress—benighted decrees against our hallowed institutions and sacred liberties. This everlasting torture for using and honoring our rights and institutions is a certitude, a verity, an actuality, or the precepts of Gibbons and his pope are a fraud, a humbug, a lie

devised and fabricated by satanic imposture, brutal superstition and fiendish savagery.

Father Furniss, a priest of English birth, tells all about the pope's infernal regions in books for children issued under the authority of Archbishop Walsh, of Dublin. Here are features—and remember they are for the tender minds and hearts of little children:

"Fire on earth gives light; the unquenchable fire of hell is dark, thick, black, heavy, aching darkness. * * * You may have heard the last shriek of drowning men; you may have heard the wild cry of the madman, the roar of the lion or the hissing of the serpent; but all that is as nothing to the screams of fear, the cries of agony and the shrieks of despair. * * * But there is still another sound—an awful sound—the sound of the tears running night and day from countless million of eyes, plashing, plashing down on the burning floor of hell."

Do we want a President who leads his cabinet and the law-givers of the nation to Thanksgiving exercises conducted by ecclesiastical terrorists ready to stand at the gates of this hell and thrust citizens into its howling darkness for loyalty to our country? People would have blushed with shame if President Wilson had accepted an invitation to observe Thanksgiving with a band of Comanches or Apaches; but it can be said of these Indians that—unlike Gibbons and his fellow-hierarchs—they have never cursed our constitutional rights as mortal sins; they have never consigned American citizens to endless anguish for using our sacred liberties.

Thanksgiving Day is a holy national day, set apart for us to give thanks for the thrift and joys and ideals and institutions, and all things of earth and Heaven which have blessed us. No President can be true to his chief duty—the defense of our Constitution and the upholding of popular sovereignty thereunder—and on that great day bestow the dignity and honor of his presence on a Church in which it is a crime for him to rise and give thanks for the right of the people to challenge the coercion, intolerance and disloyalty in the oaths of bishops and cardinals. It is a crime in Gibbons' church for priests and laymen to give thanks on any day, however sacred to American hearts, for the right of Catholics to ignore the pope's laws, as pointed

out above. On the contrary, our President cannot be true to his vow if he cannot utter thanks for our Government's protection of Catholics in defying ecclesiastical despotism and terrorism—defying the persecution in these papal oaths. There is a wide gulf between a republican government over matters of faith and morals which belong to government, as written in our laws, and a papal ecclesiastical government over these matters; and this "republican" government is one of President Wilson's sacred trusts, of which he cannot be too watchful (U. S. Const., Art. 4, Sec. 4) in view of the pope's express orders to his emissaries "to bring back all civil society"—notice the word is "civil," not religious or church society—"bring back all civil society to the form" that suits the papacy.

CHARLES EATON.

Waterloo, N. H.

DERIDES "TEMPORAL POWER."

Italian Bishop Calls Vatican's Ambition an "Antiquated Dream"

By Marconi Transatlantic Wireless Telegraph to The New York Times.

Rome, March 7.—Mgr. Geremia Bonomelli, the learned and pious bishop of Cremona, has startled the ecclesiastical world with a pastoral which, if it had appeared only fifteen years ago, might have subjected him to severe disciplinary measures. Mgr. Bonomelli, however, is accustomed to the rebukes of his superiors, especially when the intransigent party gets the upper hand at the Vatican.

Now Mgr. Bonomelli in his pastoral condemns that form of clericalism which is anti-patriotic, and proclaims the necessity for Catholics to participate in the political life of this country. He furthermore openly says that the idea of the restoration of the temporal power is an antiquated dream, and goes so far as to add that any such aspiration, even if held by high dignitaries of the Church, has nothing to do with religion, and that Catholics can oppose it without sin, in the same way as many actions of former popes unconnected with dogma can be criticised and condemned even by good Catholics.

There is great curiosity to see whether the bishop's pastoral will pass unnoticed.—N. Y. Times, March 8, 1914.

LETTER TO CARDINAL GIBBONS

XXVI.

My dear Cardinal:

We have said that the reason given for canceling Boniface VI, namely, because "he died a fortnight after his election, and that there is no record of his investiture," was no reason at all. We said, and have proved by the best authorities of the Church, that there is no reliable record of the election of any pope during the first twelve centuries, and that investiture, according to the teaching of the Church herself, is not necessary for the legitimacy of a pope, who becomes one by the mere fact of being elected. Pius IX and Leo XIII both issued decrees and even excommunications as soon as they were elected and before being enthroned. Now, to confirm our position even more thoroughly, the *Annuario* of this year publishes in the list of popes the following contradictions, which show how unreliable the records are. As we have already said, your favorite historian, Artaud, vol. I, page 20, places St. Anacletus as the third pope, and says that although Novaes considers Cletus and Anacletus to be two different persons, he, Artaud, following the *Diario* (now *Annuario*), maintains that Cletus and Anacletus are one and the same person. The reason he gives for following this authority is that it came direct from the Vatican and therefore was the surest and safest. He would be disappointed to see that the *Annuario* of 1914 makes Cletus the third pope and Anacletus the fifth, thus making Artaud's list all wrong. You see that to follow the opinion of the Vatican is not always the surest or the safest way. Then, in this same *Annuario*, Deusdedit, who was the only pope of that name, has been catalogued as Adeodato I, and Adeodato I as Adeodato II; we find also Marino I, or Martino II, and Marino II, or Martino III, but no Martino I. How could there be a Martino II, without a Martino I? What is still more surprising is the numeration of the Johns, *i. e.*, the 143d pope is given as John XVI, or XVII; the 144th, John XVII, or XVIII; the 147th, John XVIII, or XIX, or XX; the 187th, John XIX, or XX, or XXI; the 196th, John XX, or XXI, or XXII; the 207th, John XXII, or XXIII, or XXIV; the 197th, Benedict XI, or XII; the 208th, Martino III, or V. Now, Cardinal, if the

Annuario of the Vatican, published in 1914, is so uncertain as all this about so many popes, it seems to me that no one but a fool, after studying this subject, could still believe in the apostolic succession.

In order to justify the action of the pope, the Tablet assured us that the four popes he has taken off the list were "*not very respectable ones.*" Now, let us see how many more he ought to remove for the same reason. In treating of this subject we shall not avail ourselves of any but your own historians. One of the most commendable acts the present pope could perform, to prove his impartiality and love of justice and truth, would be to decide the question of Formosus. Was Formosus an honorable man "in every way worthy of respect," as we read in "A Chronicle of the Popes," page 179? Or shall we believe Monsignor Becchetti who says that, "owing to the obscurity of ancient documents, it would be difficult to prove the innocence of Formosus?" (Hist. Ecclesiast., vol. VII.) It is of great importance for the honor of the papacy to have this question settled. In no better way could the present papal court make us believe that they really mean to get rid of those popes who are not very respectable than by giving some light upon the character of this pope. A great deal has been written about him, but the mere fact that both he and his accusers remain on the list of the popes is a reproach to the papacy. I cannot understand why any man endowed with even a little common sense and impartiality, who pauses to reflect on the history of the papacy, does not lose all respect for the papal claims when he reaches the story of Formosus, if he has been able to preserve it so far.

Let us study calmly and impartially this period of the papacy, which I consider of the greatest importance, and begin with these questions: Was Formosus a good or a bad man? Ought he to be removed from or remain on the lists of the popes? Only the pope, as infallible, could answer these questions, and we should feel exceedingly obliged for any definite action of the present pope in this matter. But meanwhile permit me to say that nothing contributed more than this great question to opening my eyes to the fact that the papacy, far from being of Divine origin, like all human institutions, is permeated by human passion, which makes

even more apparent the sacrilege and blasphemy of its claims. We are not interested in defending Formosus; in fact, we do not know how we could defend him. That our readers may have a clearer idea of the question before us, let us remind them of the following facts: Formosus was a bishop of great ability and was also one of the most skilful legates of the papal court. He was excommunicated and deposed by John VIII. Marinus I, successor of John, Adrian III, and Stephen VI, on the contrary, distinguished and honored him. At the death of the last-named pope, Formosus was elected to succeed him, and, according to Artaud, occupied the papal throne for five years. He was succeeded by the unfortunate Boniface VI, now canceled, and then by Stephen VII. This Stephen, as soon as he was elected pope, "caused Formosus, who had been buried at the Vatican, to be taken up, clothed in the papal ornaments and placed on the pontifical throne, where he thus outrageously addressed his corpse: 'You were bishop of Porto, and how, man full of ambition, did you dare to usurp the universal Roman throne?' Having said that, he had the body stripped of the sacred garb, had the three fingers cut off with which the living pope had been accustomed to give the papal benediction, and then had the body thrown into the Tiber." That is what Cardinal Baromius, the "adorer of the popes," says in An. 896, Nos. 2-6. "Afterward, having deposed all those who had been ordained by Formosus, Stephen rendered himself universally odious by such revengeful conduct." (Artaud, vol. I, page 235.) Pope Theodore II "annulled the sentence pronounced by Stephen VII against those ordained by Formosus. He entombed with pomp, in St. Peter's, the body of that pope, which some fishermen had recovered from the Tiber" (*Ib.*, vol. I, page 236). John IX, 898, "Formally abrogated the acts against Formosus. After having nobly restored the memory of Formosus, he excommunicated those who had violated the tomb, in order to take out the body of that pope," etc. "To vindicate the memory of Formosus, by whom John IX had been ordained a priest, he held three synods. The first of these assembled in Rome in 898. The acts of the synod which had tried the dead body of Formosus were burnt, and the prelates who had taken part in it were required to do penance before

being admitted to communion. The ordinations made by Pope Formosus were also recognized, and future trials of corpses were prohibited" . . . "Later in the same year, Pope John went to Ravenna, and there held another council of seventy-four bishops, at which the Emperor Lambert was present in person. The acts of the Roman synod were there confirmed." ("A Chronicle of the Popes," page 184.) "Sergius III entertained feelings hostile to Formosus, and he annulled the acts by which Theodore II and John IX had restored the memory of that pope."

The above question, as I have said, shocked me into opening my eyes. My faith in the doctrine of infallibility was shaken, and the Vatican council which declared this doctrine an article of faith, just when the world was receiving the new light of modern progress, seemed to me an insult to humanity. I lost faith in the sanctity of the pope and the assistance of the Holy Ghost in the affairs of the Church. The radical contradiction between the popes and the synods and councils proved that some of them must have been wrong, and therefore some popes were not fitted for their position because they did not have the Divine gift of infallibility, neither did some of the councils have the assistance of the Holy Spirit; *ergo*, some councils, as well as some popes, are liable to err in matters of faith and morals. To any earnest and impartial mind this fact is apparent that here, at least, the Church, or rather the papacy, has been moved by human elements. This, to any one educated from childhood to believe that the Holy Spirit was the only directing force in the affairs of the Church, is to shake the very foundation of his faith. All is seen to be the result of political intrigues. The successful party considered its first duty to be the destruction of the acts of its rival. Of course, that is very common in the political field, but that men should presume to take the place of God on earth by the help of human intrigues, is incomprehensible to any one who seeks religion for the sake of life and not as a means of livelihood. As in all political intrigues we naturally expect one rival to speak against the other, regardless of justice and truth, it would be very difficult for us to know which side is in the right. Although the apostolic succession and the infallibility of the pope, by this sole fact, receive a mortal blow, it will be interesting to study the characters of

these popes and see which of them come up to the standard of *respectability*. As to Formosus, to exonerate him from any political schemes or plotting would be almost an impossible thing, as well as unfair. Reviewing the condition of his times, it would have been almost an impossibility for any one to occupy his position without becoming involved in politics. But to be fair and just, we must say that we have failed to find any accusation worthy of notice against his moral character. He has been accused of being a very ambitious man, who did not hesitate to use any means in order to force his way into the papacy. The reason John VIII gave to the Synod of Rome for excommunicating Formosus was that the latter was conspiring to murder him, and in order to gain the consent of Charles the Bald to this action, John accused Formosus of having plotted to make the emperor his victim also. We have no cause to believe that Formosus, in his political intrigues, was moved primarily by his ambition to become pope. In none of the four elections following the death of John do we see him making any effort to force his own election, and there was never a better chance for him than at the death of John. The situation seems to have been simply this: Formosus was a great diplomat. His experience as legate under Nicholas, Adrian and John, as well as his political keenness, enabled him to foresee the political condition of the Church which he wanted to save from a menacing oblivion. That he had personal feeling in favor of the German party, we must admit. Bogoris, king of Bulgaria, had vainly petitioned Nicholas I and his successor, Adrian II, to allow him to retain that great man in his country. Formosus was a man of strong character. John knew it. John was a weak man, as all morally low characters are. He was attached to the French king, of whom no help could be expected owing to the menacing invasions of the Saracens. To Italy the Church could not turn her eyes for help, as it was split up into different kingdoms, all fighting for their own rights and territories. Formosus foresaw that the only hope for the Church was Germany, and he was preparing the way for the German army to invade Rome. Of course, his policy was contrary to the policy of the pope, but it was the right one to secure the sovereignty of the Church, as succeeding events proved.

However, leaving this question for the historians to discuss, our point to consider here is this. Did Formosus deserve the excommunication of John VIII, the desecration of his body with the post-mortem mock trial, the stripping off of his pontifical robes, and cutting off of his fingers, etc., by Stephen VII, the renewal of the excommunication and deposition of all who were ordained by him, as decreed by Theodore II, Christopher and Sergius III? If he did deserve it, then Marinus I, Adrian III and Stephen VI ought to be canceled, because of the nullity of their consecration, as they were all consecrated by Formosus, and if the ordinations performed by him were null and void, much more so should be considered the consecrations. Romanus, John IX, Benedict IV and Leo V should also be removed, because they justified Formosus and condemned what John VIII, Stephen VII, Christopher and Sergius III did to dishonor his memory. But if Formosus was wrongfully treated, as all the historians agree, only common sense is required to have John VIII, Stephen VII, Theodore II, Christopher and Sergius III removed.

That we may properly judge which of these two sets of popes ought to be canceled, let us study their character in the light shed upon them by your own historians. As far as we know, the following are the accusations against Formosus. First, that, "while legate in Bulgaria, he had accumulated immense wealth by extorting enormous sums from the rude people of the province, thanks to superstition and ignorance." (Cormmenin, vol 1, page 271.) This author seems to imply that he obtained the papacy by simony. That he obtained great sums of money is not a proven fact, but it is acknowledged as an unquestionable fact that he was so popular in Bulgaria that Bogoris, in the name of his people, petitioned the pope to allow him to remain there. The fact that Martinus I, successor of John, annulled the excommunication of John and restored Formosus to his see, is sufficient proof both that Formosus was not forcing his way to the papacy, and that Pope Martinus, who in John's time was treasurer of the Holy See and archdeacon of Rome, knew that Formosus was treated unjustly. The second accusation is that "he was conspiring to murder the pope." To this Artaud says, vol. I, page 233, "Cardello, in vol. I of his 'History of the Cardinals,' mentions that, even amidst that

dense darkness, Father Nardi has found abundant light to clear Formosus from all the offences that had been imputed to him; and he maintains that time has openly proved the innocence of this cardinal who subsequently became pontiff." Novaes says that "contemporaries of Formosus eulogized him as a man of great virtue," and McKilliam ("A Chronicle of the Popes," page 179) says, "In spite of the accusations . . . several writers of that period declare him (Formosus) to have possessed a character in every way worthy of respect." "The venerable Cardinal Bellarmine does not silently pass over the reproaches due to some of the popes who, in that age, showed such opposite feeling toward Formosus." (Artaud, vol. I, page 243.) Marinus, who restored Formosus, was a man of such good standing that he was legate under Nicholas I, Adrian II and John VIII. Artaud, vol I, page 230, says, "He died on the 24th of Feb., 884, with the reputation of an enlightened and very pious man." Similar eulogies are written of Adrian III and Stephen VI, both consecrated by Formosus. Feller (II, 751) says about Stephen VII, "This pope was of noble race and of exemplary disinterestedness. He, to the utmost of his power, opposed his own elevation. He nourished orphans as though they had been his own children and often admitted them to his own table."

Romanus, Theodore, John IX and Benedict IV, who abrogated the acts against Formosus, all are men held in great esteem for their piety and charity. Let us see what your historians have to say against his enemies.

MANUEL FERRANDO.

GOOD ADVICE

Dear Dr. Collins:—I have just finished reading to ——— and ——— your article on Coler. They and I think it is great. This January number is excellent. Tell the Bishop for me that all his writings in it are first-class. Your magazine ought soon to be making a stir in the world. *You should by all means secure a fund by which to send it to every Protestant paper in the country.* Also, you should have a fund for sending it regularly to every priest in the United States.

Now, do as I say: Make an appeal in your paper for these two objects. (REV.) CHARLES C. COOK, Glen Ridge, N. J.

This is good counsel. Send us the money and we shall adopt it with grateful hearts.—W. R. C.

NUNS' DOWRIES

A Mercenary Traffic in the Church of Rome

BY ERNEST PHILLIPS.

Author of "Papal Merchandise."

(Concluded.)

Mortality of Nuns.

Nuns are generally very young when they begin conventual life. The Council of Trent merely stipulated that they should not be under the age of sixteen. They are generally fully professed before they are twenty-five years of age. Now, as the expectation of life for females of this age is thirty years (see Northampton Table, 1780, which is a low estimate), the period of twenty years mentioned by the Rev. Hobart Seymour seems to be under the mark; but a generation of nuns does die out in twenty years. We must bear in mind that no actuary has ever drawn up a table of mortality for the inmates of conventual establishments. Superiors of convents would never dare to disclose the facts. In the close orders the nuns live and die and are buried in secrecy. There is a good deal of secrecy, too, about the deaths and burials of nuns of the active orders. Now, as confinement in a convent is unnatural and unhealthy, it therefore follows that nuns must die at a more rapid rate than other people. It is well known that the death-rate is appalling. Disease and lunacy claim thousands of victims every year. We are inclined to think that every twenty years a generation of nuns is swept off the face of the earth. This means that five times every century Rome is enriched by the dowries of as many nuns as her monastic institutions can gather together.

It has been found on investigation by Cornet that whereas the death-rate from consumption is ten per cent., it is as high as sixty-three per cent. in convents. The same authority declares that a girl entering a sisterhood at seventeen years of age dies twenty-one years earlier than a girl equally healthy who remains in the world outside; that such an inmate, subjected to close confinement, has only in her twenty-fifth year the same expectation of life as a woman outside at the age of forty-five; and that a nun of thirty-three must be classed with a woman outside, of the age of sixty-two.

The Rev. Hobart Seymour, in his "Pilgrimage to Rome," p. 181, says: "A gentleman who holds an official position in the papal court, and who, from the nature of his office, has been obliged to accompany the cardinal-vicar in his visitation of some of the nunneries, communicated to us in private the impressions created on his mind. He used to say that when the novices became nuns at an early age—as eighteen or twenty—they seemed to be sufficiently happy for two or three years; at least, that for that time there seemed to be nothing remarkable; but that when they became old enough to see and understand well what were the consequences of the step they had taken, they soon gave way to sorrow and despair. He spoke with deep feeling of the effect of this on the spirits and appearances of the young ladies. He stated that the broken-hearted look, the shades of deep and indelible sorrow, the lines of settled and unalterable sadness, the expression of resentment and despair that characterized many of these young creatures, used to affect his heart and sadden all his best feelings and trouble his very dreams. He could not think or speak of the subject without such feelings that the tears would come into his eyes, saying that 'it was inconceivable the number of nuns that went to an early grave under this system. While they were very young they knew not as yet the nature of the step they had taken, and if they lived through some years, so as to survive the feelings of woman's heart, they generally went on in a dull, monotonous life, spending a sort of inanimate existence; but that there were comparatively few who so survived. He said that nothing on earth could induce him to allow one of his daughters to take the veil; for that the majority of nuns at Rome died of madness before they were five-and-twenty years of age.'"

The Number of Existing Nuns.

It is estimated that there are 2,500,000 nuns belonging to the various orders of the Church of Rome. If we include the male orders, the total would be 3,000,000 souls devoted to monasticism. We are only able to deal with the subject in round numbers, nevertheless the **estimate** is reliable. We will

dismiss the half-million monks from our minds, as our topic specially deals with the female orders.

The question is, "What does this huge army of devoted women bring into the Church of Rome?"

They are a shifting population, because their orders are continually being suppressed. The United Kingdom now harbors thousands of nuns who a few years ago were in France. If we were to suppress them, they would probably flee to South America. But wherever they are, they are a source of wealth to the papacy.

The Minimum Dowry.

What is the minimum dowry of the various orders? We have already seen that in Latin countries fifty years ago the minimum dowry was £300. The sum was fixed at £300 because the rate of interest was six per cent., which sum, producing £18 per annum, was sufficient to keep a nun for one year. Of course, no one outside of a convent could exist on such a pittance.

As the rate of interest for good securities has now fallen from six per cent. to about four per cent., there must be a corresponding increase in the amount of the dowry. As £300 at four per cent. only produces £12, the dowry must be raised to £450 to produce £18 a year. In the United Kingdom the rate of interest is less than it is on the Continent of Europe. We might put it at three and a half per cent. We have seen that the dowry in Ireland was £500 sixty years ago, when interest rates were higher than they are to-day. This means that the minimum dowry for a nun in a convent of the United Kingdom might be £600 at the present time. We have seen that at Stanbrook Abbey, Worcester, £600 is the dowry now required from a lay sister.

Then there are nuns who are admitted for special reasons without dowries; but here again we see the greed of the pope's black army, for the convent sometimes has a friend who will pay the money for the dowry. We have a case in our mind in which it was done for a lady without private means. On the other hand, large fortunes are surrendered by some of the nuns; the dowry is therefore only a part of the colossal sum paid into Rome's coffers every year.

Summary.

In summing up, we want to bear in mind eight things:

(1) The dowry; (2) the dowerless nuns; (3) the fortunes handed over by various nuns; (4) the money earned by the nuns in teaching, needlework, laundrywork, manufacture and agriculture; (5) the sums collected by begging nuns; (6) sacred shrines and relics; (7) compound interest; (8) evasion of rates and taxes.

(1) The amount of the dowry varies in different countries, as we have seen. The United States of America seems to be the most promising field at the present time, owing to the fact that there are so many wealthy families in that country.

(2) Although women without dowries are admitted, they are probably those who belong to rich families and have "expectations," or they are clever at needlework, hand-labor, or teaching. Superiors of convents do not believe in keeping cats that catch no mice. Not they!

(3) We have seen that very large fortunes are handed over to some of the orders. An American nun, Miss Drexell, gave up a legacy of £1,200,000 (one million two hundred thousand pounds).

(4) A large number of nuns are engaged in the teaching profession either in convents or in public or private schools. The fees paid by pupils in convent schools go to the order. The salaries paid to nuns who teach in schools outside their convents go to enrich their order also. Beautiful needlework is done in many convents, regardless of the humanitarian provisions of the Factory Acts, which are ignored for filthy lucre's sake. Laundries, factories and farms are run by various orders of nuns all the world over, whose cost of production is the lowest and whose sale prices are high owing to their religious influences. (Vide "Papal Merchandise," pp. 91-118.)

(5) Begging nuns are known everywhere. They beg for money, they beg for goods. Enormous sums are gathered in this way every year. (Ibid, pp. 29, 30.)

(6) Some convents possess sacred shrines. The "faithful" are taught that special blessings come to those who visit

them. Admittance, of course, is only by payment. Again, relics are an enormous source of profit. A charge is made for the privilege of kissing a fraudulent relic of Christ or of a celebrated saint. (*Ibid*, pp. 72-79.)

(7) As the interest derived from a nun's dowry is estimated to be sufficient to keep her, it therefore follows that at her death the interest must go to enrich the order. This item of compound interest derived from the dowry of each deceased nun must produce an enormous sum of money every year. Again, the various orders are enriched by a high rate of mortality among its members.

(8) In Roman Catholic countries the orders generally escape paying their share of the local rates. They leave that to the laity who are not so well off. Even in Protestant countries they have various ways of dodging the tax-collector. As the order never dies, death duties are not paid. This is an enormous gain. (*Ibid*, pp. 205-210.)

Final Estimate.

We think we are making a very moderate estimate when we say that the average sum brought by each nun in money or in services of a monetary value is £1,000 (one thousand pounds), putting poor and rich together. We have seen that nuns can be kept for as small a sum as £12 per annum. The highest estimate we have seen is £18 per annum. We do not know if this includes their clothes. However, this is not an expensive item. Assuming that the sum of £1,000 earns on the average four per cent., we have an income of £40, which, after making a liberal allowance for food, lodging and clothing, leaves a clear profit of £10 per annum for the convent. The dowerless nuns who engage in teaching can easily earn £100 per annum. Now, as their work is more healthy and less likely to produce insanity, they might be able to continue their work for at least twenty years. As they can be kept on £30 per annum there is a clear profit of £70, which represents £1,400 in twenty years. In view of the fact that some nuns bring in £1,000,000, and others as little as £100, and some do the finest needlework, run laundries, factories and farms, others earn salaries as teachers or gather fees in convent schools, we think that the sum of £1,000

(\$5,000) is a low average capital sum for each nun to bring to her order. Now, as there are 2,500,000 nuns, this number multiplied by 1,000 equals £2,500,000,000 (\$12,500,000,000), which is the capital sum this devoted army of misguided women bring to "holy mother Church" in each generation. We consider this sum a very low estimate indeed.

The dowry system puts a premium on the rapid dying off of the nuns, and, according to expert evidence already quoted, the average length of a nun's life cannot exceed twenty years, therefore five times every century the dowry is available for the enrichment of the monastic order.

The Priest's Graft.

Rome's lie, uttered by a rich lady's father confessor, when he tells her that God calls her to be the spouse of Christ is a most abominable invention. Through the confessional the father confessor exercises an enormous amount of influence over his penitents, and when a rich lady with a religious zeal above the average comes his way he sees a chance to enrich himself and holy mother Church—for no priest will go unrewarded. Father Gavazzi, an Italian priest, once said: "Is there no law to arrest the recruiting sergeants of this infamous enrolment of credulous girls to swell that melancholy mass of misery, delusion and remorse?"

Why do father confessors carry a list of convents in their pockets? Because procuring ladies for convents is the most profitable part of the business of the Church of Rome. Again, why does a priest write to the superior of a convent when he wishes to introduce a fresh member for the order? Because he wishes to be remembered for his introduction.

The Rev. N. H. Louwyck, formerly a priest in the Church of Rome in Australia, says in a private communication: "Father confessors do not receive any direct payment, but are always rewarded in some way, hence the anxiety of some priests to procure rich girls. The rich convents find no difficulty in rewarding these priests, but direct payment, to my knowledge, is never made. Some like a gold watch or a gold chain or a nice purse of sovereigns for a trip, and so on. There are hundreds of ways of paying these priests; but none go unrewarded."

It is remarkable how little is known about this abominable practise of procuring ladies for conventual life simply and solely to enrich the religious orders. The secret is well kept.

Vows of poverty and celibacy result in as much wickedness as cruelty; therefore, away with them and the convents too. It is impossible to reform the monastic system, because it is not based on anything of a Scriptural character, as the pope and Henry VIII. must have discovered in 1535 when they began to suppress them in England. There is no doubt that the conventual system is maintained chiefly to enrich the papal treasury and the father confessors of the Church of Rome.

A Converted Priest Resigns his Vicarage and is now a Worker in a Protestant Mission—Spain

Great was the joy of Pastor Lopez Rodriguez to receive letters from a priest telling of his conversion through the reading of a New Testament and tracts given to him. The following notified his final decision to give up all for the sake of the truth:

"I have the pleasure to inform you that at length I find myself free from the yoke of Rome, and able to give my public testimony to my faith in the finished work of Christ. I have resigned my living, and am no longer a priest. It is my desire to become, as soon as possible, a worker of the Gospel. Have you a post to offer me? You may now send 'El Heraldo' without fear of it being intercepted, and any other literature to my present address, where I shall remain till the Lord sees fit to call me to be a laborer in His harvest.

PABLO MARTINEZ CRESPO."

The ex-priest is acting as evangelist schoolmaster in a mission in Spain, and is proving a faithful and able worker.—Spanish Religious Tract and Book Society.

"By the value of souls, by the shortness of time, by the greatness of the field *DO SOMETHING DEFINITE FOR SOUTH AMERICA*. If we fail, will not these millions rise and ask in the Great Day why we left them unshepherded?"

The late MRS. KARL KUMM.

PROTESTANTISM IN HELL**As Observed by a Roman Catholic Eye Witness**

A ROMAN CATHOLIC DRAMA.

BY PROF. W. RUSSELL COLLINS, D.D.

It is amazing how Romanists do travel. Unsatisfied with poking their noses into the affairs of the monarchs of the earth, their curiosity leads them into the devil's domain. Here is one who has gone to Hell to get the news, and having interviewed the devil and made a scoop, he has published the interview, with "All rights reserved," for the delectation of Roman bigots. Much of their news comes from Hell, as one may readily discern from the character of it. How can it be otherwise? For they must keep in close communication with him who is their master and whom they serve. If they would promulgate lies they must go to the father of lies for instruction. Their immoral theology and philosophy comes from him, and it is, after all, quite natural that they should be familiar with his abiding place and the occurrences in his domain.

Of course, these Romanists love Protestants most affectionately, and all their fellow men. And if they could do so they would convert them and show them the way to Heaven, and guide them in the way with kind words and deeds of love. But, alas! these poor Roman guides know nothing about Heaven, and not knowing the way themselves, they carry all the poor Protestants down to Hell with them. This Roman reporter, anxious, in the benevolence of his heart, to learn of the welfare of the Protestants found it necessary to go to Hell to get the news, and we reproduce it here as he has given it, for Protestants have no other way of obtaining such information.

We reproduce it exactly as he has published it, because we believe that it will be instructive to our Protestant friends to read exactly what the Romanists say about us in their own print and over their own names. Such literature, which abounds in the Roman Church, exhibits the breadth of their love and the depth of their bigotry.

This publication is not the dirtiest thing I have read in the

Roman press, for nothing can equal in satanic vileness the authorized Roman theologies, published in Latin, and which I would not dare to republish in English print, because, first, of my conscientious scruples against corrupting the minds of my readers, and second, because of the prohibition of the laws of the State against the publication of obscene literature.

Explanatory of this latest news from Hell, which comes in the form of a drama, tragedy, melodrama, burlesque, or whatever you may choose to call the hellish playlet, it must be understood that in Roman teaching everything not Roman is Protestant, therefore the devil is a Protestant. Likewise Herod and Judas, who lived and died before our Lord founded His Church, are Protestants. Likewise all the heathen and infidels are Protestants, as Nero, Diocletian, Julian, Mahomet, Voltaire, Renan and Ingersoll. On the other hand, the Innocents who were martyred before the Church was founded, and before Rome had ever heard of Christ, were good Roman Catholics. Of course, we may expect to find Luther and other good Christians in Hell, because the kind pope sent them there long ago. Some day he may take them out and canonize them, as he called forth Joan of Arc from Hell and canonized her. And won't that be a great day, when Roman priests are celebrating at high mass the feast of Saint Luther, just returned from Hell by papal canonization!

When this playlet was put into my hands, I wrote the author, asking his permission to republish it in *The Converted Catholic*. This permission he foolishly granted in the following letter addressed to "The Editor of the *Bad Catholic Magazine*."

Pittsburgh, Pa., Feb. 17, 1914.

Dear Sir:

Your note of the 10th. I am sending you by mail to-day four copies of the "playlet" you admired so much. It sells for five cents per copy, which, plus the postage on the "playlets" and this letter, will use up the twenty-five cents you enclosed with your note.

You may print the "playlet" in your so-called *CONVERTED CATHOLIC* magazine, or in any other Protestant magazine you desire. I wish you would. Recommend it also to the "Menace" and the "Jeffersonian," and about a dozen other sheets who run in that groove. I relinquish my rights in your case, and in theirs. I should be delighted to receive a copy of any and all papers which avail themselves of this generous renunciation of my "literary rights."

Seriously, though, I dare you to publish it in your magazine;

you are not game, for it is about the last thing in the world a Protestant or a bad Catholic would like to get hold of.

Yours truly,

Robert Tracey Alonzo,
P. O. Box 35, Oakland, Pittsburgh, Pa.

We accept the challenge, though he has no need to issue it, for we had already challenged him to grant us the privilege of republishing his bigoted tirade. No doubt it will gratify his vanity to see his name printed in Protestant publications. We offer it as an exhibit, to Protestant eyes, of the true spirit of the Roman Catholic Church in America, in the blessed year of our Lord 1914. This is Rome to-day, up to date, and not Rome of the Middle Ages.

GUARDIANS OF LIBERTY I HAVE KNOWN,

or the

FAILURES OF SATAN.

A red-hot tragedy in one act showing who suggests the campaign against Catholics, who carries it on, what comes of it.

BY ROBERT TRACEY ALONZO.

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Edited without his permission by

BEELZEBUB

his private secretary,
and disrespectfully dedicated to
GARLAND JACKSON ONEIL
and all anti-Catholic maniacs.

Place, Bottomless Pit; time, present; temperature, 2,900 degrees Fahrenheit.

DRAMATIS PERSONÆ:

Satan	Giordano Bruno	Voltaire
Herod	Mahomet	Renan
Judas Iscariot	Queen Elizabeth	Maria Monk
Nero	Cromwell	Margaret L. Shephard
Diocletian	Henry VIII.	Ingersoll
Julian the Apostate	Napoleon	"Joe" Barker
Luther	Bismarck	Tyrrell
Pombal	Garibaldi	Briand

Nero—It is a long time since we had any news from the earth. I wonder how things are progressing there. I feel quite confident that the plans I outlined before my entrance into this hot and dismal place cannot fail to have exterminated every Roman Catholic in the world.

Julian—Your plans, indeed! Your plans for exterminating Catholics were about as successful as your efforts to become a great musician.

Nero—But did I not make the streets of Rome run red with Catholic blood? Did I not set fire to them in my own circus? Did I not hunt down every Catholic that could be found in the Eternal City?

Voltaire—Bah! You conceited vaudeville performer! You never succeeded in anything.

Nero—Just listen to that French atheist. Why, the greatest Roman holiday in history was the 29th of June, in the year 67, when on the Vatican Hill I crucified the first pope. I am the one who started the "No Popery" cry. I hope the Roman Emperor to-day, whoever he is, will keep up the traditions of his office. I can never forget the splendid illumination of the Vatican gardens that night, furnished by the burning bodies of the Catholics I stuck up all around the race course.

Satan—Listen to that ignorant boaster. Why don't you get in touch with modern conditions? There hasn't been a Roman Empire for 1,500 years. If you fellows had attended to legitimate Government business instead of persecuting Catholics there might be a Roman Empire to-day. You tried to usurp my exclusive function, and you failed miserably. Leave the Catholics to me; I'll finish them.

Maria Monk—Why, Satan, it was you yourself who instigated us to attempt the overthrow of the Catholic Church, and you know it. We would never have begun the enterprise if it had not been for you. But it is just like you to try to squirm out of it because the campaign failed.

Luther—You are right, Maria. Certainly it was Satan. He always takes the credit for success, and blames us for the failures. Satan is a liar, and the father of liars, as usual. I wish I had never listened to him.

Nero—Well, at all events, if the Roman Empire is no more, there is one consolation, too—there are no Catholics left. You must admit I finished them completely.

Ingersoll—I never saw such an example of the concentrated essence of egotism. Why, you bloated imp, don't you know that the very spot on which you crucified the first pope has become the capital of Catholicity, and the object of pilgrimage for countless millions? Your own former Vatican gardens are now covered over by the most colossal monument of human genius that the world has ever seen—a mighty shrine erected over the venerated relics of the martyred pope in whom you foolishly thought you crucified Catholicity.

Queen Elizabeth—And I defy you, Nero, to point out your own tomb in Rome, whereas St. Peter's tomb is the chief attraction in the Eternal City.

Ingersoll—Madame, please do not interrupt me. Why, the successor of St. Peter sits in your once imperial seat, Nero, and rules the world of religious thought from that very chair in which you once ruled the world of sin.

Bismarck—That's right; one of the great reasons for the success of Catholicity is that its persecutors have been the mere caricatures of human beings, brutish beasts, bereft of reason and humanity alike.

Satan—I'll have you understand that we will tolerate no such impudent language here. Nero was by friend, faithful and just to me, and I'll stand by him, even in hell.

Cromwell—Nevertheless, I am convinced that Nero's tactics were all wrong. The more you fight Catholics the stronger they get. The more you hunt them down the more they spring up. If you drive them from one place it only serves to multiply them in a hundred localities where they never existed. I tried to follow out Nero's plans in Ireland. I herded all of them into one place; I told them they could either go to Connaught or go to hell.

Julian—But I don't see any of them down here, Cromwell.

Luther—That's where you English are foolish. If it had not been for you and your silly ideas about carrying on a warfare against the Catholics there would not be so many of them to-day. Your own very campaign has made them stronger than ever. The Irish whom you drove out of the Green Isle have overrun the world, and they have carried their Catholic faith with them. Indeed, they are in a fair way to make the world Catholic, all because of your antiquated ideas about persecution.

Garibaldi—I am the only one who ever did anything worth while in that life. I knew from the beginning that the only effective way to kill Catholics is to attack them in their great central stronghold. I took away from the pope his freedom and his temporal power. When I left the world for the stifling atmosphere of these lower regions the papacy was at the lowest ebb of its history.

Napoleon—The credit for such a plan does not belong to Garibaldi, but to me. It was I who dragged off the head of the Church to Paris. Garibaldi must give me credit for originating the idea which he so boastfully claims as his own. Of only two persons in the history of ages can it be said that they struck an aged pope full in the face. I am one of these. Who among you can proudly boast of having blackened a pope's eye.

Maria Monk—How about that retreat from Moscow, Napoleon? Whose eye was blackened there?

Queen Elizabeth—It seems to me you got a pair of black eyes at Waterloo as well. Plainly, Napoleon, you and your million warriors are no match for an aged pope, sick and in prison.

Nero—You are all shining by light reflected from my own great genius. I am the original founder of the Guardians of Liberty. I was the first one to seize the pope. You fellows are only cheap imitations, made in France or Germany.

Napoleon—Look here, Satan. I object to this. Can't you silence the wagging tongues of these tell-tale devils?

Satan—Objection overruled. The Guardians of Liberty are committed to a policy of free speech. Let the talk be unconfined.

Queen Elizabeth—Give us women a vote. I am the one who did the most to kill off the Irish Catholics. I disemboweled every Catholic priest I could find on the Emerald Isle. I made an open hunting season, and fixed the same price on the head of a priest as on the head of a fox.

Renan—Yes, and much good it did. Why, at this very moment the descendants of those very Catholic Irishmen are sitting in an English Parliament and dictating how the children in your own English schools shall be educated. You simply can't get ahead of these Irish Catholics. Nero is to blame for it all. He failed in the beginning.

Diocletian—I wish you would cease censuring Nero so much. He did the best he could. I know it for a fact, for he and I held the same job. I let loose on the Catholics the whole vast machinery of the Roman Empire. The fault is not with Nero; it goes further back. You should blame Herod. He is the one who had the golden opportunity.

Herod—That's an unmitigated falsehood. I put detectives on the track of the Catholics the moment I heard of them, and I slew every one I could find. The slaughter of the Innocents is my original creation.

Maria Monk—The only genuine way to inflict a deadly wound on Catholics is to get an ex-nun to go around lecturing on the horrors of convent life. My name is a by-word on two continents. Ex-nuns are the ones to attract the men. Take my friend Katherine von Bora, for instance.

Margaret L. Shephard—You are perfectly correct, Maria. You and I knew how to make a barrel of money out of the ex-nun business. My, how the Guardians of Liberty did take us up and wine and dine us!

Queen Elizabeth—You ex-nuns make me sick. None of you is any more a virgin than I am, and if you were ever, in a convent it must have been when you were committed by the police to the Home of the Good Shepherd.

Ingersoll—Margaret Shephard—Good Shepherd, ha! ha!

Bismarck—Ex-nuns are out of style. You never succeeded in convincing any one. Your audiences were made up of those who shared your views in advance, and not even your choice lectures to "men only" ever made a single convert. Take my advice, the only real genuine simon pure way to drive out Catholics is to attack, not the pope, not the nuns, but the Jesuits. Ah, they are the real backbone of the Catholic Church! I drove them out of Germany, and broke up their organization, and as a consequence the Catholic Church began to decline from that hour.

Voltaire—Ever hear of the Centre Party, Herr Bismarck? And it was not Pope Leo XIII who shivered in the snow at Canossa.

Pombal—You Germans study a queer system of mathematics if you think German Catholics began to decline when the Iron Chancellor put the Jesuits out of Germany. And, besides, the suppression of the Jesuits is my idea, and I have it copyrighted, and I will not tolerate any infringement.

Bismarck—I tell you, your old Portuguese, even to-day there are no Jesuits in Germany.

Pombal—Not so fast. When you began your war of extermination on the Catholics they numbered but a few millions in Germany. To-day they total more than 22,000,000, and are growing stronger every day. And the Jesuits were too shrewd even for you. They opened up houses on your very frontiers, and labored from an alien and protected territory. Isn't that right, Judas?

Judas Iscariot—Right you are, Pombal. Instead of fighting the Jesuits, the best way is to attack the secular clergy. Get them to become ex-priests like me. I am the only original ex-priest. A priest can get the "inside secrets" and can thereby more effectually become a traitor. Look at my record of unparalleled achievement, and then glance at some of my illustrious successors. There is my friend Luther over there, for instance.

Luther—Don't you dare to class me as your friend, you arch-traitor.

Judas—Well, you can't deny that you are an ex-priest, and that you went around lecturing against the Catholics. I at least didn't do that. I hanged myself with a halter before I would go that far. You followed my example and then improved on your master. Furthermore, you broke your solemn vows, and tried to marry an ex-nun, while I never even thought of that.

Giordano Bruno—When it comes to the ex-priest game I claim the field all to myself. I have reached depths of iniquity that none other has sounded. None of you has a statue erected to him in the very capital of Catholicity. Rome itself flaunts my brazen image in the very face of the world's cathedral. I agree with Judas, the only success ever achieved against the Catholic Church is to become an ex-priest. First become her friend, then her bitter and relentless foe; *Corruptio optimi pessima*, you know. The best when corrupted become the worst. How about that, Slaterry?

Slaterry—Correct. We ex-priests have the treachery business reduced to an exact science. We get 100 per cent. efficiency every time.

Henry VIII.—To what particular firm of ex-priests do you belong?

Slaterry—To the old established firm of J. Slaterry, successor to J. Iscariot. Since my untimely and unrepentant death the firm is being carried on under the name of J. Crowley. My friend, J. Iscariot, however, still owns the controlling interest, and collects fifty-one per cent. of the gate receipts.

Voltaire—J. Iscariot, J. Slaterry, J. Crowley—It is always a Jay! How is business now, Slaterry?

Slaterry—Fine. "The firm of J. Crowley, successor to J. Iscariot," has just closed a profitable engagement at the Nixon Theatre, Pittsburgh. S. R. O. every night.

Herod—How did these fellows happen to become ex-priests?

Queen Elizabeth—Cherchez la femme. There is always a woman in the case.

Satan—Somehow, or other, this ex-priest business doesn't seem to work. Now, take this J. Crowley engagement at the Nixon. I had the Guardians of Liberty pay him, and pay him well; we had the support of powerful political interests, and lots of advertising. And yet only a few thousand people came. Why, I even held the doors shut until the last minute, and kept the crowd waiting out on the streets, broiling in the sun, to deceive the public. But the Catholics took no notice of us. Intelligent silence is a mighty weapon, I tell you.

"Joe" Barker—Here, you kings, and queens and emperors, let the common people have a word. Don't forget the part I played in killing off the Catholics in Pittsburgh.

Maria Monk—Satan, who is this "Joe" Barker?

Satan—Oh, he ran for Mayor on the anti-Catholic ticket, although he did not have a college education. But he was endorsed by the Guardians of Liberty.

"Joe" Barker—That's right. My campaign cry was: "We want Joe for Mayor." I guaranteed the Guardians of Liberty I would not appoint any Catholic to a public office, and in conjunction with the District Attorney I promised to rid the city of Catholics.

Mahomet—I have been listening to you all, and I have come to the conclusion that you are all wrong. What you should have done was to get up an army and promise heaven—

Chorus—Heaven! Hell, you mean!

Mahomet—Well, hell, then! Promise hell to every one who dies fighting Catholics. Now, take Africa and Southern Europe, for instance. Can any of you point to anything like the success I achieved in ridding the earth of Catholics?

Briand—Your success was only temporary. Now the Catholics are back again, more numerous than ever. Haven't you heard of the Balkan War, Mahomet, and the recent triumph of the Cross over the Crescent? Wake up!

Renan—You have all been too bloodthirsty. Force only enkindles force. You should fight with more penetrating weapons. The pen is mightier than the sword, and I adopted the only real weapon for ridding the earth of Catholics. Polished rhetoric is the subtle weapon to destroy human souls.

Voltaire—I agree with you, Renan. We sapped the very faith of the world by our skeptical writings.

Tyrrell—Right you are. Literature is Satan's modern weapon.

Nero—Why, who is this newcomer? Satan, what's he doing here?

Satan—Oh, Tyrrell is all right; he's one of us. He's a Modernist!

Herod—A what? I never heard of them. What are they?

Satan—Of course, you didn't. You were a drunkard, a friend of dancers and chorus girls, a baby killer! What could such as you know of the great intellectual movements that have for their prime object the overthrow of Catholicity?

Maria Monk—Candidly, Satan, what is a Modernist?

Tyrrell—Why, I, too, am an ex-priest, an ex-Jesuit, if you please.

Chorus—A Jesuit in disguise, and in hell! Oh, you, Bismarck!

Tyrrell—No disguise at all. I am the one who inaugurated the force that ere now has driven Catholicity to bay. I formulated the synthesis of all the false philosophies and all the ancient and modern heresies against the Catholic Church. It is guaranteed to bury the Church in a generation.

Julian the Apostate—Pope Pius X was living at the last Associated Press dispatch from Rome. While he is "on the job" there is little show for you, Tyrrell.

Diocletian—I could never understand how these Catholics recover. They never know when they are defeated. Now, take my case. I put in motion the greatest persecution ever begun against the Church of Rome, and yet its only result was to hurl me headlong from my own imperial throne. Why, actually my successor, Constantine, became the protector and the patron of the papacy, built Catholic churches, and was crowned Emperor of the civilized world in a Catholic cathedral.

Bismarck—Yes, and Napoleon had to make a treaty with the pope in the end. Failure with Catholics is merely apparent. They will beat you in the end, and turn defeat into victory.

Henry VIII—Not a bit of it. Now, in my time, the only successful attempt to kill off the Catholics was engineered by myself. I suppressed their churches and monasteries, exiled their priests, martyred their eminent men and women, confiscated their possessions, and founded the Episcopalian Church, of which I became the honored head.

Pombal—Were all of your wives Episcopalian, Henry?

Satan—Enough of this. That's a subject too uncomfortable to dwell upon, even in hell. Furthermore, we are not allowed to discuss politics and religion down here. Proceed, Henry.

Henry VIII—As I was saying, so thoroughly did I do the work that from my time onward no king of England can ascend the throne without taking a black oath hostile to Catholics.

Bismarck—Not so fast, Hal. That oath you mentioned was revised some years ago; if I mistake not, it was revised by the Catholics themselves.

Renan—What about your Eugenic Clubs, Satan?

Satan—I fear they are a boomerang. If we taught eugenics in the schools it would make the world Catholic in a hundred years. Just keep quiet about eugenics.

Cromwell—Well, then, how about race suicide?

Satan—I tried that in France. It killed France, but it did not kill off the Catholics. Why, do you know that to-day France is in the throes of death; she is actually away down in Class X among the nations. When France was most Catholic, she was the first nation in Europe; she led the way in every noble enterprise that could engage the mind of man; but as the accumulated waters of Catholicity have flowed away from her, there has been a steady ebb of her glory. And after a few generations of my Race Suicide Remedy the arms of France no longer dominate Europe; her literary and intellectual eminence has been lost; her very language is being superseded, and in the laboratory of the world's history she is a labeled specimen of moral decadence. We must give up this race suicide theory.

Slattery—Can't we invent some new plan for carrying on the warfare against the Catholics?

Satan—I am at my wits' end. Here we have been discussing ways and means for an hour, and have reached no conclusion. Every attempt I have made for the last 1,900 years has failed. Not one of you, from Judas down to Tyrrell, has accomplished anything permanent in stamping out Catholicity.

Napoleon—Is it as bad as that, Your Majesty?

Satan—It is worse than that. Why, when Herod began his bloody war of extermination there were scarcely a handful of Catholics in the world. In your time, Bonaparte, they amounted to nearly a hundred millions. To-day, in spite of the Know-Nothing movement, the A. P. A. agitation and the Guardians of Liberty, they number 300,000,000, and are growing stronger every day.

Bismarck—Why not start—

Satan—You had your say. Don't interrupt me again. Why, two years ago, after a hard campaign, I woke up one morning to find that never in the history of the United States had so many Catholics been elected to public office.

Voltaire—What about your newspaper campaign? Don't the "Menace" and the "Harpoon" render you any assistance?

Satan—In your hands they might, Voltaire. You had some native ability. But the newspaper hacks who are handling these sheets to-day are devoid of literary power. They rehash the same old things week after week; in fact, they do me more harm than good, and I am going to suppress them. The Catholics are the only ones who buy them.

Chorus—Surely you are not going to give up the fight?

Satan—Not I; but it is only to fight more effectively. These Catholics have me guessing. If I let them alone they increase

and multiply; if I fight them with fire and sword and newspapers they increase and multiply the faster. I don't know what to do at all. Things look bad for us devils in the United States to-day.

Herod—Can't you turn off some of the heat, Satan? This place is getting rather sultry.

Satan—Not a bit of it, you lost souls! If I can't whip the Catholics, at least I can take out my revenge on you. Back to your furnaces, you imps of Lucifer! Turn on all steam, you devils, and heat this place to 5,000 degrees centigrade, and prepare a pit still deeper and more fiery for the "Menace" crowd and the Pittsburgh Guardians of Liberty, who will soon be here in this accursed place of everlasting fire prepared for me and my fallen angels.

BOOKS

The following new books have recently come to us for review. We heartily commend them to our readers and shall be glad to receive orders for them. W. R. C.

Conscience. By Thomas Baird, formerly of Singapore. Cloth bound; 98 pages; price 50 cents. Published by C. C. Cook, 150 Nassau Street, New York. This is one of the best little books on Conscience that I have read. It is good for the Christian, and it is good for the non-Christian. It should be an awakener to the unconverted and a quickener to the converted. It is comprised of five lectures given by the author at the Fulton Street noon prayer-meeting in New York. It contains a foreword by the Rev. Dr. George H. Dowknott, Superintendent of the Fulton Street meeting, who says, "Mr. Baird, as a prospector, has sunk another shaft. Here is gold—enter!" C.

Modernism and the Vatican. By Adam J. Loeppert, D.D., with an introduction by Bishop William F. McDowell, D.D., of the Methodist Episcopal Church. Cloth bound; 324 pages; price \$1.25. Published by The Methodist Book Concern. This is a scholarly and most interesting work. Those who have read the Rev. Dr. Luzzi's book, "The Struggle for Christian Truth in Italy," will appreciate this new book by Dr. Loeppert. The author gives a concise review of Modernism as it appears in Italy, France, Germany, England, Austria, Spain and the United States. Describing the movement in this country, the author speaks of the work of the late the Rev. James A. O'Connor and of the Reformed Catholics, through the agency of Christ's Mission and THE CONVERTED CATHOLIC. The book should be in the library of every clergyman and of every thoughtful layman. C.